as everywhere the fault lies with human *unreason.* Of reason there is enough and to spare, but it is *wrongly directed* and *artificially diverted* from these little intimate things. Priests and teachers, and the sublime ambition of all idealists, coarser and subtler, din it even into the child's ears that the means of serving mankind at large depend upon altogether different *tilings*—upon the salvation of the soul, the service of the State, the advancement of science, or even upon social position and property; whereas the needs of the individual, his requirements great and small during the twenty-four hours of the day, are quite paltry or indifferent.—Even Socrates attacked with all his might this arrogant neglect of the human for the benefit of humanity, and loved to indicate by a quotation from Homer the true sphere and conception of all anxiety and reflection: " All that really matters," he said, " is the good and evil hap I find at home."

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Two MEANS OF CONSOLATION.—Epicurus, the soul-comforter of later antiquity, said, with that marvellous insight which to this very day is so rarely to be found, that for the calming of the spirit the solution of the final and ultimate theoretical problems is by no means necessary. Hence, instead of raising a barren and remote discussion of the final question, whether the Gods existed, it sufficed him to say to those who were tormented by " fear of the Gods ": " If there are Gods, they do not concern themselves with us." The latter position is far stronger and